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extended towards the centres and involved them indirectly. . . . This case represents a maximum loss in these defective senses with a minimum amount of central disturbance, thus offering the very best sort of opportunity for education by way of the surviving senses. . . . Mental association was for Laura Bridgman limited to various phases of the dermal sensations and the minor and imperfect senses of taste and smell. . . . The motor centre there had lost some, but not all its associative connections." (Clark University, Worcester, Mass.) κρσ.

INTERNATIONAL JOURNAL OF ETHICS. January, 1892.
Vol. II. No. 2.

CONTENTS:

- THE ETHICAL ASPECTS OF THE PAPAL ENCYCLICAL. By *Brother Azarias*.
THE THREE RELIGIONS. By *J. S. Mackenzie*, M. A.
THE ETHICS OF HEGEL. By *Rev. J. Macbride Sterrett*.
A PALM OF PEACE FROM GERMAN SOIL. By *Fanny Hertz*.
AUTHORITY IN THE SPHERE OF CONDUCT AND INTELLECT. By *Prof. H. Nettleship*, Oxford.

DISCUSSIONS AND REVIEWS.

Brother Azarias paraphrases and praises the ethics of the Papal Encyclical. J. S. Mackenzie starts from Kant's famous remarks that two things fill our minds with reverence, the starry heavens above and the moral law within. The worship of these two separately and the worship of them in combination are set forth as the three great religions of the world. Fanny Hertz pleads for the abolishment of war. She quotes largely from Bertha Suttner's novel, "Die Waffen nieder," and from Friederich's letters. Authority, according to Professor Nettleship, is "the power which in the sphere of conduct, in the long run determines our practice and in the sphere of intellect in the long run determines our assent." There are roughly speaking four kinds of authority: (1) the authority of law, (2) the authority of religious bodies, (3) the authority of society or public opinion and (4) the authority of great men. Where is the seat of authority? "For each individual," Professor Nettleship maintains, "the absolute guide can, in the long run be no other than his own conscience." The origin of conscience and the criterion whether the voice of conscience be true or not are not explained. (Philadelphia: *International Journal of Ethics*, 118 S. Twelfth Street.) κρσ.

MIND. New Series. No. 1. January, 1892.

CONTENTS:

- PREFATORY REMARKS. *The Editor*.
THE LOGICAL CALCULUS. (1) General Principles. By *W. E. Johnson*.
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Sur la Distinction entre les Lois ou Axiomes et les Notions. By *George Mouret*.

CRITICAL NOTICES.

W. E. Johnson says: "As a material machine is an instrument for economising "the exertion of force, so a symbolic calculus is an instrument for economising